

HOBBS AND THE ABSOLUTE STATE
349

Part IE, entitled "** Dominion," starts from the assumption that these laws of nature do not and cannot suffice to keep the peace. There is only one remedy, the submission of the wills of all to that of one man or one council, each individual contracting with all the others not to resist the will. Sovereignty is the right to everything, *jus ad omnia*. The sovereign is absolute, and his acts are not subject to punishment, even if he sins against the laws of nature, that is against God. No one, it is true, need obey a command to kill himself or a member of his family or perform certain other things which we would rather die than do. Yet such disobedience would not affect the sovereign power, since his right to slay those who refuse obedience remains intact. For if his discretion were limited that limitation must necessarily proceed from some greater power. Mixed or limited government would not increase the liberty of the subject, for the inevitable disagreement would involve the return to civil strife.

Hobbes admits that there are disadvantages in creating an absolute sovereign, and expresses his wish that not only kings but all other persons endowed with supreme authority should observe natural and divine laws. If, however, he does not, and if in his wrath and sensuality he slaughters his innocent subjects there is no remedy; for to oppose the sovereign is to reapse into anarchy. In a constituted state we all enjoy our limited right. " Out of it any man may rightly spoil or kill another; in it, none but one. Out of it, we are protected by our own forces ; in it, by the power of all. Out of it, no man is sure of the fruit of his labours; in it, all men are. Lastly, out of it, there is a dominion of passions, war, fear, poverty, slovenliness, solitude, barbarism, ignorance, cruelty; in it, the dominion of reason, peace, security, riches, decency, society, elegancy, sciences and benevolence."

Though the ruler is bound neither by kwnor
 contract, he has
 his duties which are all contained in the maxim
Solus Popu/f
suprema Ilex. Though not subject to the will of
 other men, it is
 his duty in all things, as far as possible, to yield
 obedience to
 right reason which is the natural, moral, and
 divine kw. By
 safety is meant not merely the preservation of life
 but happiness,
 since government was instituted i& order that
 men should
 live delightfully, so far as human conditions
 allow. He would
 sin against his trust if he did not strive by good
 kws to give
 his subjects the good things of life, to make
 them strong in
 body and mind, to secure their defence against
 foreign enemies.